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THE ROYALL PASSING-BELL: OR, DAVIDS SVMMONS to the GRAVE.

A Sermon preached (lately) in the
Parish-Church of Orchard-Portman in
SOMMERSSET.

*At the Funerall of the most hopefull, and
truely-noble, S^t. HUGH PORTMAN,
Baronet; the great losse and sorrow both
of his Name and Countrie.*

By HUMPHREY SYDENHAM, Master of
Arts, late Fellow of Wadham Colledge
in OXFORD.

*Qui virtutem aliterius publicari vult, virtus laborat,
non gloria. ANT. SEN.*

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THE
MAYOR



MOON
1800
1800



TO
MY DESERVEDLY
honour'd, JOHN HELE, of
Wembury, Esquire; the great hope of his
NAME, and expectation of his
COVNTRY.

SIR;

His flies not to you for perusal barely, and surtey, but for protection; I want not a Reader, but a Vindicator; such a one, as can as well iustifie Innocence, as shrine it: an Agent remark'd, no lesse for Goodnes, than for Power. And, in this my Appeal to Worth and Justice, I sincerely wish, that, whil'st I awake your Charity, I pull not on you Enuy, or Dishonour; 'tis not my intention, but my feare. For, amongst other my weake endeouours

THE EPISTLE

which haue formerly aduanc'd me to the vndeserved applause of many. This had the Hapiness to displease, and I thinke it not my wound, but my Glory. Impartiall discourses are equally blunt, and honest; and tho sometimes, they haue their relish and farewell in distaste, yet that is their Crowne, and not their Fate. However, an affected Stoicisme I euer loath'd, and not onely as a Stoicisme, but as affected. There is nothing so open to contempt and laughter, as a compos'd sullennesse. 'Tis true, a native roughnes and austoritie of language, I haue pupill'd from my youth, That's mine owne, I confess, but I dote not on it; my Child, but I lull it not; and therefore, if it sometimes prove wayward, and offensive, Nature prævaricates, and not will. I was neuer yet guiltie of a premeditated trespassse on mens Names, or Honours; I haue neither so much time for rancour, nor disposition; or had I both, I should haue here strangled them for his deare memory, to whom I owed, not onely my seruices, but my selfe. Hee was nobly your Associate, (my honourred Sir) and (for I must still boast in the liuery) my Master; nay, my Patron; and, what is higher yet, my friend, my vunshaken friend. These haue so ingag'd me both

DEDICATORIE.

both in Ciuitt and Religious bonds, that shoulde
I labour to dissolve either by any Reall affront, or
discourtesie to his Tribe, I were neither mor-
rall man, nor Christian; and yet, loe, I am more
than both, a Diuine; but, a fauic one ('tis ru-
mour'd) and a Cruell; a fardid also, and Con-
temptuous; and, (O my impossible guilt! my
vnjust calamitie!) a false one, and vnthankfull.
Such Liueries I can weare with as much patience
as the the former, tho not triumph; and yet these,
againe are not my Crosse, but my Laurell; I
grow greene in the opinion of mine owne inno-
cence, tho wither, perhaps, in the Respects of
others; who, if they were not so hot arte ranish
words unnaturally, and force them from the ho-
nest intentions of the Speaker, they should finde,
I am a Leuie, still, and not a Libeller; and,
what I preach'd, was not an Inuictiue, but
a Sermon. Methinkes, it is neither Charitie,
nor Judgement in a bearer, to wrest Diuinity to
the disuantage of his owne honour; 'twas n'ere my
Custome to rubbe harshly, on particulars; my re-
proofes were, as they should be, of sinnes, and
not of Persons; and those too, ran generally,
which no Circumstances can reduce to paticulars,
but where the Parties are either preuidicate, or

THE EPISTE

guilties; And, if any such I met with (as I hope
I did not) let them learne to reforme, and not to
censure; and thanke him for his home-spun ad-
vertisements, who was rather a Remem-
brancer of their errors, than a Judge. This is the
way to rescue their honour, and my innocence;
which, as it hath beeene ever taught to magnifie
worth in others; so, to presume on yours, that,
when you have read impartially this sad peece
of mine, you will say that I haue beeene a faith-
full Seruant to my dead friend, and yours, whose
noble respects to mee, I haue found to suruive in
you; whom, for many solid and materiall fauours,
I am captiu'd to obserue, whilst I am



Yours most thankfullly deuoted,

H V M. SYDENHAM.



TO
THE RIGHT
HONORABLE
*Edward Lord Howard, Ba-
ron of Escrick, my ve-
ry Honourable good
L O R D.*

S I R,

When you were pleased,
the other ycare, to ad-
mit me your *Chaplaine*,
I had intended, and pre-
par'd my præmetiall ob-
lations to your *Lordship*,
from the *Pulpit*; But I was, then, preuen-
ted by a sudden, and seuere fieknesse, which
hath, hitherto, disabled me to tender you
any thing that way. Now, because I would

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not

The Epistle

not be obnoxious to a double mis-conceit,
I present you this peece from the Presse, that
your Lordship may reade, and so remember
the record, both of my deuotions, and endeav-
ours. I heartily wish I were so compleatly
recover'd for attendance, that I might as
well speake, as write my labours; and then
(perhaps) I should better satisfie your
Lordship, then in this common kind; which
hath made many of my Profession (and
may mee) ridiculous. But I feare my
infirmities, and therefore, as I must
begge the honourable charite of your Pa-
tience, so of your Protection also. For as I
was, at first, a suiter for your service, (In
which I haue cause to glorie) both for the
greatnesse and goodnessse of your selfe, and
name) so I am, still for the graces of it: and
doe hope, that when you haue made a ful-
ler enquiry, who I am, and where I haue
spent my time, and talent; your Lordship will
not disdaine to owne, and honour mee with
your succeding fauours. In a word (my
noble Lord) I shall not forget what you haue
made mee, nor the dutie enioyn'd me by it:

Dedicatore.

I will pray for you, for your *Lady*, for your
little *Ones*, and for the growth, and con-
tinuance of the house begun in you; and
what else is requir'd in a religious obser-
uance, you shall surely find in
the *faith and loyalty*
of



Your Lordships

umble servant,

Hum. Sydenham.

The seuerall Texts, and names of the Sermons herein contained.

I. The Royall Passing-Bell: or *Danids*
Summons to the Graue.

The Text. P S A L. 32.6.

*Thou hast made my dayes as a span-long, and mine
Age is nothing before thee; Surely, every man,
in his best state is altogether vanitie.*

II. The Rich mans Warning Peece.

The Text. P S A L. 62.10.

If Riches increase, set not thy heart upon them.

III. Waters of Marah and Meribah, or
the fower of Bitternesse, and Strife,
Sweetned and Allayed.

The Text. R O M. 12.1.

I beseech you, Brethren, by the mercies of God, to offer up your Bodies, a living Sacrifice, Holy, acceptable to God which is your reasonable service.



THE ROYALL PASSING-BELL: OR, *DAVIDS SYMMONS* to the GRAVE.

TEXT. *Psal. 39. v. 6.*

*Thou hast made my dayes as a span-long and mine
Age is as nothing before thee; surely, every man,
in his best state, is altogether vanitie.*



THE Text is a sad Story of man's
frailitie here; And 'tis a Prophet's,
and a King's; a King, as mighty in
Religion, as in *valour*; one that
knew as well how to tune his *sor-
rowes*, as his *triumphs*, and had of-
ten warbled sweetly to them both, and sung many
a dainty *Antheme* in his *Israell*; so that, here wants
neither eloquence, nor stase; nothing that may per-
suade an auditorie, or awe it. I need not beggethen
either your patience or attention; the one is enioyn'd
you from a *Prophet*, the other from a *King*; a good
Prophet.

The Royall Passing-Bell: or,

Prophet, and a King, David, the King, and the Prophet after Gods owne heart; whose words here are are as *Compact*, as they are *powerfull*, so ioynted and knit together in one piece (a piece so *vniforme*, and *exact*) that should I disranke or sunder them, I must either deface this beautie, or destroy it. I take them then as I first found them in their rich pyle and fabricke; whereln I haue obserued three stories or ascents.

1 Dayes in the first; and these dayes measured, and in that measure, resembled *Instar pugilli*; as a *span*-length; and this length, punctually, and prefixt, not alterable by any power of man; for *tu posuisti*, thou hast made it so.

2 In the next; these Dayes, are an *Age*; and this *Age*; weigh'd and compar'd, falleth light in the scale, *quam nihil*, as nothing; not absolutely nothing, but comparatiuely, *Ante te, before thee*.

3 In the third; these Dayes, and this *Age*, are man's; not man's in his *Autumne*, or declination, but in his best state; and man thus in his best state is but *vanitie*; no peice-meale *vanitie*; but, *omnimoda vanitas*, altogether *vanitie*; man is altogether *vanitie*; man is so; not man in particular, *this man, only*; not I, *David*, the Prophet, or the King; but *universus homo*, every man; as well the Begger as the King, or the Prophet; all man-kind; every man; every man, in his best state, is altogether *vanitie*.

Thus I haue shew'd you the front of the Text, and what it promise's in the rooms within; if not so fully as you expect, or desire, please you to take a review; and then you may see, more at large; Dayes, in the first

Davids Summons to the Graue.

3

first part ; these dayes, proportion'd ; who did it : and how : and all this in a *Tu posuisti*, thou hast made them ; and thou hast so made them that they are as a span-long ; there I beginne. *Thou hast make my dayes as a span-long.*

A span-long.

TO weigh the miserie of things transitory, with Pars prima. the glory of others more permanent and solid, is the most exact way to iudge of either ; the life of opposites is in Comparing them , when the good seeme better ; and the bad worse. Our Prophet therefore, in a deepe speculatoron of the *Almighty*, and the fraile rarities of his creatures here below, looking vp at length to the beautie of the Celestiall host, *Sunne, moone, and starres*, brings vp man vnto them ; not to riuall their perfection, but to question his ; and, after some stand, and pause, in stead of Comparison, makes an enquiry ; a double one ; first, what man is ? and then, what is the sonne of man ? in his eighth *Psalme*, the fourth verse.

Here is *Homo*, and *filius hominis*, and both, in the text, have their *energia*, and weight of emphasis. The word *enosc*, or *enob*, translated, man, signifies *miserum & calamitatum hominem* (saith *Mosculus*) a man Mus. in Psal. of calamite, and sorrow ; and 'tis giuen to all men as 8. 4. a remembrance of their mortality ; so *Psal. 9. 20.* Let the Heathens know that they bee *Enosc*, men, mortall men. Moreouer, sonne of man, hath in the toote, *Adam*; *ut prima originis admoneamur*, to minde vs of Mus. ibid. our carnall pedigree ; and that our source and ofspring is but *Adamah*, and so all man-kinde, earthie. And therefore some translations, following closely

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the

The Royall Passing-Bell: or,

Aynsworth.
Psal.8.4.

the tracke of the originall, read thus; *what is sorry man that thou remembrest him, and the sonne of Adam, that thou visitest him?* not what is man, that rare creature indued with wisedome, and vnderstanding, the Almightie's Master-piece, the Image of his maker, and modell of the *universe?* But, what is *Enosc?* what is *Adam?* What, the sonne of calamitie and sorrow? the sonne of earth and frailite? what is he? nay what is he not? what not of calamitie and earth? insomuch that the patient man, vnder the groane and sense of humane imperfections, and the dayly bruise of his manifold affliction, is driuen to his expostulation also, with a *quid est homo?* *what is man?* Job.7.17. where we meet againe with the word *Enosc, misellus homo, wretched man;* and not nakedly the word, but a particle ioyn'd with it, not *man,* but *mi,* (as Bolducus obserues) *non quis, sed quid querere intendens,* as if the enquiry look't not to the person, but his *condition;* not, *who is man?* but *what he is?* knowing that *man* is not only the concrete, miserable; but, the very abstract misery it selfe; such a misery as may bee an example, and president of all others. And, if we but obserue the *criticisms* and curiosities of expositours vpon the word *man,* they are neither impertinent nor fruitlesse; for wee shall neuer meet it through the whole current of sacred Story without some descant and paraphrase from the Hebrew. To particular in that of *Esay,* where (in one text) words of opposite signification maske vnder a single *antithesis,* as in the fift of that *Prophesie, Incurvabitur homo, & humiliabitur vir,* *man shall be brought downe, and man shall be humbled.* *Homo,* there, is in the originall, *Adam, quod nomen*

Bolduc. in cap.
Job.17.

Bolduc. in cap.
4. Job.17.

Dauids Summons to the Graue.

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infirmitatis est, a name of crazines and languish-
ment. *Vir, Iſc, or Iſh, Heroem, magnumq; importans,*
which inuolues something of eminence, & renowne;
and so our new translation giues it, *the meane man* *Eſa. 5.*
ſhall bee brought downe, and the mighty man ſhall bee
humbled; ſo that let man bee of what condition or
estate ſoeuer, hee ſhall not bee long in it, without a
bringing downe, or an humbling. If he be *Iſc, mighty*
in poſſeſſion and name; *humiliabitur, he ſhalbe hum-*
bled; if he be *Adam,* of course and popular condi-
tion, and ſo humble already, yet he muſt be lower,
incuruabitur, hee ſhall bee brought downe; brought
downe and humbled with a witneſſe, *ad infernum,*
ſayes the Text, euuen vnto Hell. *Aperit infernus os*
ſuum, the 16. verſe of that Chapter. But Hell is the *Eſa. 5. 16.*
miſery of another Age; our Text hath little to doe
with that, and ſo this place makes not for our pur-
poſe; but, the word *Sheol* will befriend vs here,
and make this *infernum,* a graue, too, and thither
we are humbled euery day; and then we aske no-
more *Quis?* or, *quid eſt homo?* who, or what is man?
but, *Vbi homo? where is man?* for ſo the peniſue *Iob. 14. 10.*
man interrogates; *man waſteth away, and giueth up the*
ghost, and where is he? *Iob. 14. 10.* where is he? *fuit,*
non vixit, he was here but now, but he is gone; gone
from his *Caluary* to his *Golgotha;* his gall & vinegar
in his late agonie (the bitter Crosse of his body) to
his ſepulchre (here) hewed out of the rocke; his bed *He was buried*
ready made for him in the darke, where hee lie's *in a vault.*
downe, and rises not, till this *fuit* hath put on a *re-*
surrexit, this mortalitie, a reſurrection. And, ſeeing
he is now gone, let vs no more aske, *Quis? aut. ubi?*

B 2

who,

The Royall Passing-Bell: or,

who, or where man is? but once more, *quid est* what he is? or rather, what his *Age* is? or (if you please) what his *dayes* in that age? and then the text will answer by way of similitude and resemblance, *Instar pugilli*, as a *span-long*. A short time (no doubt) that is inch't out, or fингred by the *span*; other things remark't iu holy story, haue their dimensions lin'd-out by the farhome, or the cubit, or the foot, at least; nothing that I remember, by this fraile measure, but the life of man; a thing so fragile and momentany, that there was nothing to expresse it, but a *span*; a word so tumbled by Expositours, that they are somewhat driven to the plundge, to give the originall of it a proper signification in a second language, and therefore some translations haue it *instar pugilli*; or, *ad mensuram pugillorum*, a little handfull; so *Felix*, and *Musculus*; others *ad mensuram quatuor digitorum*, or *palmi minoris longitudinem*; the breadth of four fingers, or small inches; so *Pagnine*, and *Tigurina*; and neere these, *Iunius* and *Mollerus* *palmares posuisti dies* thou hast made my dayes as a hand-breath. The word of the *Septuagint*, is *παχισας*, which the *vulgar Latine* read's *mensurabiles*; and *Hierome*, *Breues* something that is measurable, and therefore, short. For, though the age of man, in holy writt, weare's sometimes the attribute of *dayes*; sometimes, of *moneths*; sometimes, of *yeares*; yet these *dayes*, and *moneths*, and *yeares* are not without their fraile *Epithets* of, *vani*, or, *breues*, or the like; so *Job* is said to *possesse* many *moneths*; but they are *menses vanitatis*, *moneths of vanitie*, *Job.7.2.* & not only *moneths*, but *yeares* also; but

*Vide Musulum
in Psal 39.6.*

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but these years are anni paucissimi; or breves anni, few yeares, and short. Job. 16. 12. However, suppose these ycares were multiplied, and lengthned somewhat in their *span*, yet they are short still, because numbred.

And therefore the Latine version here, *breves annos*, Pineda in Job 16. 22.

the Hebrew reads *annos numerari*; and the Septuagint, *annos dinumeratos*, yeares to be numbred, or yeares already numbred, and not only numbred, but prefixt; and not prefixt barely, but circumscrib'd; circumscrib'd by the finger of the Almighty; and that in a narrow circuite, this *span-long*; so Job say's, *man's dayes are determined, and his moneths are with thee; thou hast appointed his bounds that hee cannot passe*, Job 14. 5.

In somuch that dayes, or moneths determined are but short; and short dayes and moneths, the Hebrewes call *dies numeri*, and *menses numeri*; dayes, and moneths of number *quia pauci, & numerabiles* (saith Pineda) because they are numerable, and therefore few. Neither are dayes only, and moneths, and yeares so stil'd, but the *men* of those dayes, and moneths, and yeares; so in the twelfth of Ezekiel, the Prophet speaking of the desolation of the Iewes, sayes, that *God will scatter them amongst the Nations, and disperse them in their Countrey, but would leave of them homines paucos à gladio, & à fame*, some few of them, that is, *homines numeri*, some few that hee had selected and numbred, these hee woulde reserue from the sword, the pestilence and the famine, that they might declare all their abominations amongst the Heathens, whether they came, that they might know that hee is the Lord their God.

Bolducus in cap.
16. Job. v. 23.
Pined, ibid.

Ezech. 12. v. 16.

17.

B. 3.

Thus,

The Royall Passing-Bell: or,

Thus, measure, or number, of times, or seasons, in what proportion soever, presuppose a kinde of rottennesse and instabilitie; so our moneths are numbered, and our dayes measur'd, Job 14.5. that is, short. The Latine word there, is *præcīsī*, (according to *Tremelius*) *decurtati*, others; curtail'd and contracted; from the originall, *Charats*; which signifieth, *acuere*, or, *præscindere*; to sharpen, or cut off. So, the losie Prophet, assuring to a remnant of *Israel*, their safetie from the *Aſſirians*, tell's them of a *consummatio præcīsa*, in the midſt of the Land. A consumption *decreed*, the *English* ſaye's, but that rendring is to narrow, and will not beare vp with the latitude of the originall, and therefore not, a consumption; for, that linger's too much; but rather, a consummation; a precise one; ſuch a one as argues both a certaintie, and quickneſſe in the doing; ſo quicke and certaine, as it were done, 'ere it began; and, acted, as ſoone as prophelied; ſo ſoel also call's the valley of *Iehosaphat*, *vallis conciſionis*; multitudes, multitudes in the valley of conciſion; that is, *vallis abreuiationis*; or, *vallis præcīſionis*; the valley of abreuiation, or cutting off; because that the vast multitude of people there met, ſhould bee rariſid, and leſſen'd; and only a few number of the Iust ſelected. In like ſort, the dayes of *man*, here, may be called *dies conciſionis*, or *dies præcīſi*, because they are abreuiated maimed, cut off, determined, & ſtraightened to a preſcript time; a ſtrict meaſure; this ſpan-long, which man can neither diminifh, nor dilate in his owne power; but hee is pent vp, here, in his narrow Royaltie; his fraile incloſure, where his dayes are

Pinedain cap.
14. Job. v.5.

Eſay 10.22.

Pin. in cap. 4.
Job.

Zorl 3.14.

are spanned out, his pillars pitch't; his non vltra limited; his circuits bounded; & tu posuisti terminos, and thou (O God) hast appointed those bounds, & tu posuisti dies, and thou hast made those dayes; so made them, that thou hast measured them; measured them exactly; by a span; a narrow span, which he shall neither fall short of, nor exceed, no not one tittle or punctum of it; not the breadth of the smallest haire, or atome; no, not the rare-spun goshimere; or any other extenuated or imaginarie thinnesse whatsoeuer. For tu constituisti, and, tu posuisti, thou hast appointed, and thou hast made it so; and whatsoever is thy appointment, is thy Law; a Law not to be corrupted, or minced, or disanull'd, either by equivocation, or partialitie, or rigour, or any other iuggling or imposture of flesh and blood. There is none (saith Job) that can deliner out of thy hand. Statuta eius fecisti, & non præteribit, thou hast appointed man his bounds that he cannot passe, statutes which he cannot violate certain chanel's & banks in thy decrees, which he cannot possibly exceed. And as thou hast established the clouds, and strengthened the fountaines of the deepe, bound vp the flouds from overflowing, and given them thy command that they shall not passe, but placed the sand as a wall about them by a perpetuall Decree; and though the wawes thereof toss them selves, yet can they not preuale, though they rose, yet can they not swell ouer; so all those tossing, and swellings of flesh and blood, the surges and billowes rising in the tempests of our life, haue their cliff's and shoares, & strict limits, and God hath doneto them, as to the great deepe, brake vp for them his decreed place, and set barres and doores, and said, hither you shall.

Job. 14.5.
Psal. 33.6.

Job 10.7.
Lat. Interp. in
10. cap.
Job. v. 20. 21.
Prov. 8. v. 24.

Job. 38. 10, 11.

The Royall Passing-Bell: or,

Pineda in cap.
14. Job.

shall come; no further; here shall your proud waues
 stay: for *tu posuisti dies*, thou hast made our dayes,
 and those dayes but a span-long; & *tu constitueris terminos*, thou hast appointed our bounds, and those
 bounds wee shall not passe. And therefore the affli-
 cted man seeme's to complaine of the Almighty,
 that hee had inuironed him, *terminis suis*, with his
 bounds; that is, *praecepis suis*, & *statutis*, with his
 precepts, and his statute; such precep's and statutes,
 as he cannot abrogate; so in the eight of the Proverbs
 29. the Wiseman speaking of the mightie prouidence
 of God in ruling and ordering the vast deepe, sayes
legem ponebat aquis, hee gaue the waters a law, or a
 decree, that they shoul'd not passe his command, and
 yet the singer of Israel call's this very *law*, a bound,
thou hast set a bound that they cannot passe, Psal. 104. 9
 so that, that *terminus*, or bound was a *law* to them;
 and this *lex*, or decree, a bound to vs; and neither this
 bound, nor law, to be ouer-past; and therefore we find
 it once againe spoken of in the 148. Psalme, and there
 is a *non præteribit*, to it; it shall not passe away, passe
 away? No, not one iota, or tittle of it. Heaven and
 earth shall first passe away, before one iota or tittle, ei-
 ther of Gods Word or Law, his *posuit*, or his *constituit*,
 his bound, or his span-long, which are a *law* to him;
 a law irreuocable, both in matters of life, and death.
 And therefore this necessarie of fate, Saint Paul ex-
 presseth, by the name of a *law*, with a *statutum est*,
 and a *semel statutum est*, it is appointed to man to die,
 and it is once appointed. *Statutum est* there is the
 law, or the decree, and the *semel* once, sayes, that this
 law is firme, constant, inviolable; for God speake's
 once

once, and he speake's but once, *ut iterato praecepto* Pinedain cap.
opus non sit, saith Pineda, that we shoulde not expect lob.
any iteration or doubling of his command. And
therefore in the seventeenth of the *Actis*, we haue,
though not this *statutum est*, the law punctually set
downe, yet wee haue the *statuta tempora*, the times
prefixt for the execution of that law; so the text,
God hath made of one bloud all the nations of men,
and hath determined the times before appointed and
the bounds of their habitation, *which they cannot
passe*, the six and twentieth verse of that Chapter.
And least we shoulde thinke times determined to be
no law, our death, which is a thing determined, and
to a time determined, is call'd, a Testament, or, a
Law. Remember that death will not bee long, in
comming, and that the *Covenants or Law of the
graue*, is not shewed vnto thee. *Ecclesi 14.12.*

So that this busynesse of death and the graue, is a
law certaine, and prefixt, both for the time and man-
ner, and that beyond all possiblitie of alteration;
and therefore whether we stile it a decree, or a *sta-
tute*, or a law, or a testament, or a bound, or this *Span- Pin. libid.*
long, *Semper dicis aliquid quod prateriri non pos-
rit*, sayes the Jesuite, there is something inuolu'd
that is both constant and inuiolable; whose ram-
piers, and walls, and bulwarkes, thou shal never
scale nor digge through; for 'tis the *Almighty's Ci-
sade*, and strong forr, so garrison'd and intrencht by
his eternall power, and wisdome; the doores and
gates of it so barrocade'd, and blockt vp against all
inuasions of flesh and bloud, that no earthly stra-
gem, no temporall assault, no humane policie,

C shall

The Royall Passing-Bell: or,

shall ever raze or demolish; but it stand's vashooke,
against all tempests; firme, against all batteries; so-
lid, against all vnderminings; so that if the fлоudes
rise, and the windes blow, and the waues beat, they
shall never stagger it.

Seeing then there is a *Statutum est* past vpon all
mankinde, that it must once die (and that statute is
not rough, though it be sometimes vnplesing, to die
once, so wee die no more, for a double death is our
due, though not our pay) and knowing that there
are precise bounds, and limits, and *span-longes* to flesh
and blood, beyond which it cannot passe, and these
bounds, and spans, and limits haue the Inscription
of Gods vnalterable Decree, with the authoritie of
his stampe and scale, his *posuit*, and his *confisnit*, let
Aug. in Psal. 38. vs take vp the prayer here of our Psalmist. *Lord
make me to know mine end, and the number of my dayes,
what it is; the number, what it is?* & est, & non est,
faith Saint Augustine.

Aug. ibid.

The measure of our dayes you haue had in an ex-
act proportion, in this *span-long*; but the number of
them, is both secre特, and vncertaine: *it is and it is
not*, truly. *Nea esse possumus dicere, quod non stat,
nec non esse, quod venit, & transit*, laye's the father,
we cannot properly say that that is which remaynes
not, nor that is not, which comes and goes. *Dayes
past, and future, are as no dayes. Yesterday, was; and
to morrow, will be; and so, now, are not; and of such
things as are not, there is no number, to-day, only, is
man's; and this not long his, neither; for it is going;
or if it did not goe, it is but one day, and of that,
there is no number, neither; so that the totall here,*

aut non est, aut quasi est, is either no number at all, or, *Aug. ut supra.*
as it were, a number. Summe vp all the minutes
 and houres thou canst, and those, truly, and thine
 owne; thou shalt make vp but *one day*, and that day
(wholly) not thine owne neither. Let's begin from
 the first dawne, or houre of it; where is that houre,
 saith the father? 'tis gone, where is the second then?
 perchance thou wilt say that's gone too; but, the
 third (doubtlesse) thou enjoy'st; that's thine owne; *Aug. ibid.*
 be it so; and yet *si tertiam dabis, non diem, sed horam*
dabis. Doest thou talke then of *number*, that hast but
a day, or of *a day*, that hast but *one houre*? an houre?
 not that neither, not that *very houre* thou think'st
 thou *enjoy'st*; for, if some part of it bee now past,
 and another as yet remayning; and of that which is
 past thou can't nor dispose, because it is not now;
 nor, of that which remaynes, because it is not yet,
 what canst thou giue of this houre? or if thou giuest,
 what i' st of thine owne thou giuest? the Father is
 at a stand, here; and in stead of a *resolution* put's a
quere. *Cui committam hoc verbum, vs dicam, Est?* what shall I doe with the word. *Eſt* (saith hee) 'tis
 but *one syllable*, and *one moment*, and *three letters* in
 that syllable, and moment. Wee cannot come to
 the *second*, but by the *first*, nor to the *third*, but by
 the *second*; and then *quid mihi de hac una syllaba da-*
bis? & *tenes dies, qui unam syllabam non tenes?* doe
 we talke of *yeares*, and *moneths*, and *dayes*, and *houres*,
 when wee cannot give an account of *one syllable*?
 not of *one letter* of it? Away then with this vaine
 credulitie, this fond assurance of our settled planta-
 tion here below; *momenis transiuntibus cuncta-*

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rapiuntur, all things are snatcht away in moments; moments that haue wings, and no feete; momentis transvolantibus, moments that flic away, as if they were afraid of mortality, or loath to affit it. And yet, behold, our tents here are not so thinnly built, but they will endure the blasts (or breathings rather) of a few dayes, a few dayes (indeed) that are spann'd-ons; and when these are gone, Lord, what are we? surely, euen as nothing; as nothing before thee: so the Prophet in the words following *Mine Age is as nothing before thee.*

Mine Age is as nothing before thee.

Pars secunda.

axum meum.

vulg. lat:

Inno. & Trem.

Musc. in Psal.

39.

Aynsworth.

in Psal. 39.

1. Cor. 7, 31.

Mine Age, &c.

I *Vſtinian reads it vitamea; Pagnine, tempus meum;* my life, and my time; the two Fathers, Hierome and Augustine (following the Greeke) *substantia mea* my substance; the Caldee (not much vnlke) *Corpus meum*, my body; but, the Hebrew word, *Cheled*, signifies, the *World*, Psal. 17. 14. vſed here, for mans life or *Age*, or time in the world; so that, as the faſhion of this greater world paſſeth away, faſhion the Apostle, so doth the body and ſubſtance of the leſſer; in ſomuch that this whole pilgrimage on earth, is but *as nothing* (moft tranſlations reading here *ut nihil*, or *tanquam nihil*) and though ſome bee ſo merciſull in their rendrings, as to make mans *Age* a *ſomething*, yet that hath but an *Eſt, acſi non eſſet*: or els an *Ac*, with a *ſi nihil eſſet*: ſo that I finde little diſference in the readings, the one making mans age *as nothing*; the other, a *ſomething*, as if it were not. But ſuppoſe it were a *ſomething*, indeed, ſuch an age.

*Axum meum
eram te eſt,
acſi non eſſet.*

Musc.

*Axum meum
ac ſi nihil
eſſet ante te.*

Molerus.

as had a stabilitie both of *dayes* and *yeeres*, and these
not *spann'd* so narrowly, but they might climbe vp
to the miracle of a thousand yeeres, yet this huge
massie of time is little better then the *sanguam nibil*
in the Text, *as nothing before thee*, such a *nothing*, as
is resembled to the decursion and sticklenes of *one*
day, not *a day present*, but already spent, *A yesterday*, *Psal. 90. 4.*
a yesterday that is past. *A thousand yeeres in thy eyes are*
but as yesterday that is past, or as a *watch in the night*.
Psal. 90. 4.

Had our *Prophet* resembled it to *a day*, such a day
as we enjoy; *this day*, or, one hour of this day; or
one minute of this hour; or, one moment, or *ictus*
of that minute, wee might haue presupposed some
stabilitie, though short-breathd, and panting, in the
course of *mans age*; but, to *a day*, a day languish't, and
consum'd; to *yesterday*, to *yesterday expir'd*; how
doth it whisper our frailty? how our transitorinesse?
not such a frailtie, and transitorinesse, as shall here-
after fade and wither, but a rotten transitorinesse, a
putrified frailty; *a yesterdays frailtie and transito-*
riesse; *a yesterday that is worme-eaten and dustie*;
a yesterday that is past. The naturall man then look't
not home to the brittlenesse of our constitution,
when he styl'd *Man a creature of a day*; nor the righ-
teous man, when hee cloathed him with an *hesterni sumus*, we are but *as yesterday*, *Iob 8. 9.* but, the man
after Gods owne heart (whose knowledge was as
pure as his integritie) he displayes him at the full,
when he makes his *Age, a season obsolete*; *a Calender* *Psal. 90. 4.*
out of date; *a yesterday that is past*.

And therefore in a deepe contemplation of our

mortalitie (bottoming and sounding (as it were) all humane wretchednesse) hee opens the fleetnesse of his age by *a nihil*, here, a *nihil* (I confess) with a *tanquam* to it, *Mine Age is as nothing before thee*: as nothing (indeed) before thee; thy Omnipotencie, thy Infinitenesse; before these, *as nothing*. For, if a *house* stand yeres to thee bee but as *yesterday*, that is *past*; *man*, that is but a *Resemblance* of that *yesterday*, must bee nothing to thy *thousand*; thy thousand *thousands*; thy myriades of thousands, thy *eternitie*; thy *everlastingnesse*. And therefore, my *Age*, or, my *substance*, is a *tanquam nihil ante te*, *Ante te, qui vides hoc* (Saint *Augustine* eccho's) & *cum hoc video, ante te video, ante te homines non video*. I confess, that it is nothing that *I am*, in respect of him; that is, *ante te domine, ante te, ubi oculi tui sunt, non ubi oculi humani sunt*; so the *Father* warble's. To a blemish or a deluded eye (and such a one is a mortall eye) my age may be something; a something of some few dimensions, a *span-long*, and yet this is but a *tanquam nihil*, a *tanquam nihil*, vnto *man*, too; *as nothing* before him: but to thee; to thy eyes (which are brighter then those beames, which dazzle mine) those eyes, *substantia mea, par nihil*; no *tanquam*, there; mine age is nothing; purely nothing, there. Nothing? why? *universa vanitas omnis homo*, every man is *vanity*; such a vanity as is stol'n-by; or els, now going; as, *yesterday*; or, as a *watch* in the night. And, these haue their *tanquam nihil*, too; are as nothing before thee; so truly nothing, that they make not vp an *Age*, or, a *day*; but some few *hours*; enough to make vp the *watch* of a *night*; no more.

Aug. in Psal.

But

But suppose this *sanguam nihil* beaten out to the perfection of an Age; and that age, threescore and ten: this, trodden on to an hundred; that trebled vp to Nestors; and his, to Methusalah's; yet all these would not make vp our number of a thousand; and so, in God's eyes, would be lesse then a day; then a day that is past. Than a day? one night; nay, one poore watch in that night; a watch of some three houres-space, that's all. For the Jewes deuided their day into twelue houres, and subdividēd their night into fourē watches, and every watch, three houres. A goodly monarchbie, of flesh and bloud; a spacious; sonerainty (no doubt) both in power and time; a Reigne of some three houres; three houres of a night too, not of a day; as though the time of our sway, and scepter, here, were attended merely with obscurity and dulnesse, a scene of beauinesse and slumber, such as are incident to this watch in the night. And indeed, what is our life, but a very Watch? and the the time of it, but as the night season? wherein, by reason of the darkenesse that mantles, and o're-spreads it, wee grope in vncertainties and errours: the light wee haue of things is but weake and borrowed; a glimmering, or twinkling onely, no true light; and, rather a conceipt, and apprehension of what wee seeme to see, then an exactken or knowledge of what wee shoulde.

Moreover, in this watch of ours, wee are apt to nod, and forget; forget, not onely that we are here at Sentonell; who set vs here; and the short time wee are at it, our threē houres; but the strict charge of our Commander, and the danger of surprizall and deafece

1. Euening.
2. Midnight.
3. Cock-crowing.
4. Dawne.

*Matt.13:35.
Matt.14:21*

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defeat, by the invasion of our powerfull *Aduersary*. But, night and fraulstie (as what is our age but these?) are beauie-ey'd, and drowzie; and then, our three hours, are (perchance) no more a watch, but a dreame; And what is our age but a dreame too? a dreame of some three hours; and that's a long one (you will say) but, howeuer long, 'tis but a dreame; and, as a dreame, not long neither. But did I say, mans Age was a dreame? nay, rather, man, in that *Age, a dreame. Hee flieth away, as a dreame, and is chased as a vision in the night.* Job.20.8. So that, now, here is a dreame in a dreame, Ezechiel's vision; a wheel in a wheel, this turne's in that, and yet, but one vision, one dreame; or, if there be disparicie any where, 'tis in man; and he, the vainer dreame of the two.

Our life (you know) hath beeene call'd a shadow; and not only a shadow, but a vaine shadow, in which man is laid to walke; *He walketh in a vaine shadow, in the seuenth verse of this Psalme;* And not only walke's in it, but dreame's in it; so dreame's in it, that he is of it, too; and therefore the Heathen call's him *umbra somnium*, the dreame of a shadow; and what is that, but the shadow of a shadow? for there is nothing so truly a shadow, as a dreame, in which (often-times) there are strange obiects presented to the phantasie, whereof in nature, and true being, there is not so much, as a resemblance, no, not a shadow; and yet, eu'en these so captive and shackle the whole man, that (according to the varietie of species offered) they take vs, either with delight, or horror; sometimes commanding our sigh, our groane, our teare; sometime, our elevation of spirits; our applause, our laugh-

omina.
everos.
ardpwoes.
Pindar.

laught're; euen then, when our outward senses seeme fetter'd and chain'd vp in the bands of sleepe; and all this was but the *Fisher-man's dreame* in *Theocritus*, whose *Golden Bootie* vanish't with his *dreame*, and hee awak's at length to himselfe, and his olde wants gull'd with an apparition and shadow of that substance, of which he now find's there was neither shadow, nor substance, truly, but, a *dreame* of both.

Againe, *Dreames* are the true *Hieroglyphicks* of our mortall state, in which the whole passages of our life, are either prophesied, or acted; and that, much to the complexion, or qualitie of humours in him that dreameth. Sometimes, they are *ambitious*; and then we thinke we are vpon the tops of *hils*, or *mountaines*; now on *Bason*, then, on *Libanus*; where (for our pride and loftiness) wee are called *Oakes*, and *Cedars*; sometimes they are more *humble*, and *dejected*, and then wee grouell in *bostomes*, and in *wallies*; where, for our low estate, wee are call'd *shrubs* and *hyssop*; sometimes they are *presumptuous*, and then we are at the fall of a *steep Cliffe*, or *Rocke*; sometimes, they are *desperate*, and then we are at the *quick-sand*, or the *gulfe*; sometimes, they are *vain-glorious*, and then we are at the *battlement*, or *pinna cle* of the *Temple*; sometimes they are *pusillanimous* and *fearfull*; and then we are at the *roaring*, or *swallowing* of the great *deepe*; sometimes they insinuate a kinde of *auspice* and blest abundance, and then we tumble in *Arabian Spices*, gold of *Ophir*, *Indian Diamonds*; but this (for the most part) is a *very dreame*, such a one, as our *phantasie* tell's vs, in our *dreame*, is a *dreame indeed*; sometimes againe, they

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are *Ominous*, and then ghastly apparitions, and fearefull shreckes startle and affright vs; *Galba halter*, or *knife*, or *poysen*, or some other Engine of bloud and death more horrid; lastly, sometimes they are *fatal*, and then we dreame that we haue *fees of clay*; walke in a *Cameterium*, or a *Golgotha*, tread amongst *tombes*, or dead mens bones, stumble at a *Coffin*, or (perchance) a *greene medow*, and that (they say) is an infallible prediction of mortalitie; I know not whether a *medow* be, I am sure *grasse*, or a *flower* is; or, if not a prediction, at least, an *embleme*. All *flesh is grasse*, and the *beautie thereof as the flower of the field*, the *grasse withereth*, and the *flower fadeth*,
Esay 40.6.

Marke, the substance of flesh and bloud (here) is but *grasse*, such *grasse* as *withereth*, and the *beautie* of that substance, as a *flower*, such a *flower*, as is open to all *tempests*, a *flower of the field*: and that *flower of the field* which *fadeth* too. Here is nothing but *withering*, and *fading*, no time of *flourishing*, as if *man were a piece* merely of *declination*, and *wasted* before he *grew*. And yet loe, he *groweth*, and he *flourisheth* too, but it is for a *day only*; a *day*? nay, the first part of that day, the *morning*; so layes our *Psalmist*. In the *morning* he *flourisheth*, and *groweth up*, *Psal.90.6.* That's well; here is *man*, and the *glory of man*; he *groweth*, and he *flourisheth*; and all this is in the *morning*; But what followes this *morning*, and this *growth*, and this *flourishing*? surely, a *ripenesse*, a *sickle*, and a *barwest*; an *evening*, a *cutting-downe*, and a *withering*. In the *evening* he is *cut downe*, and *withereth*, the same verse, of the same *Psalme*.

But

But, hath all flesh and bloud (the grasse here mentioned) a time of growing vp 'cre it be cut downe? a flourishing before it wither's? wee reade of grasse, that wither's before it growes; before it growes vp, vp to any ripenesse, or perfection; and this the Psalmist call's grasse *on the house top*, *Psal. 129.6,7.* So *Psal. 139.6,7.* thinly growne, that the mower, *fillerib not his hand,* nor he that bindeth up sheaves, *his bosome.* Oh , that the *Top of a brouse,* the maine beame, and rafters of a Family, the chiese buttresse, and pillar of a name, should bee so barren , the fruit of it so soone fade, when those that are nearer earth , take better roote. But loe ; *Hee grew so thinly vp* , that there is not so much left of him, as to *fill a hand* , not to make vp this *span-long*, in the text, no not this *tanquam nihil*; He withered before he grew vp ; wee had him only in the morning, in the blooming of youth, when the Damaske and the Lilly daunc'd in the checke : Before his noone, he is reapt away, and his sheafc *bound vp*, and now he is gone, gone like the *day* you heard of, the *yesterday* , or the *watch* , or the *shadow* , or the *dreame*, or the *grasse*, or the *fraile flower* , nothing remayning, but the memory , that *Hee was* ; And why? *Vniuersa vanitas omnis homo* ; surely, man is vanitie; euerie man is vanitie; euery man, *in his best state* is vanitie; every man, *in his best state* , is altogether vanitie. So the words runne in the next part. Euerie man *in his best state* is altogether vanitie.

Euerie man in his, &c.

Parstervia.

THe translations (here) runne diuersly ; so doe the fancies on them. *Vniuersa vanitas omnis homo;*

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August.
Musculus.
Mollerus.
Iun. Trem. in
locum.

Aynsworthy in
Psal. 39.

Bolduc. in cap.
11. Job. v. 11.

Aug. lib. de vera
Religione cap. 21

homo; so, Saint *Augustine*; *omnis vanitas unius est homo*; so *Musculus*; *mera vanitas omnis homo*; so *Mollerus*; and *omnimoda vanitas omnis homo*; so, *Iunius* and *Tremelinus*. Every Translation is double-strung, and harp's altogether on the plurall. The Prophet sayes not, *I am vain*, or *man is vain*, or, *man is vanitie*; nor that men are vain, or *vanitie*; but the whole series, and descent come within the chorus; *Euerie man is vanitie*; nay, *euerie man is euerie vanitie*; *all mankind, all manner of vanitie*; so the Root, *All Adam, all Hebel, all mankind, all vanitie*. There is nothing within the round of this little world, the whole circuit of flesh and blood, (whosoever, whatsoever, or how great soever) but it is *vaine, vanitie, all vanitie*. And therefore some Commentators (perusing that of the eleventh of *Job*, vers. 11. *God knoweth vain man*) reade it *nouit Deus hominum vanitatem*, God knoweth the vanitie of men: or, as others, more nimbly, *nouit Deus homines vanitatis*; God knoweth the *men of vanitie*. So, Saint *Augustine*, paraphrasing on that of the Preacher, Eccles. I. *Vanitie of vanities, all is vanitie*, will not reade the words, *Vanitas vanitatum*, but *vanitas vanitantium*, as if men made the *vanitie*, and not *vanitie* the men, so. *Neg. frustra additum est vanitantium*, (saith the Father,) *quia si vanitantes detrahas, non erit corpus vanitas, sed in suo genere, quamvis extremam pulchritudinem, sine ullo errore remonstrabit*, in his Booke, *de vera Religione*, cap. 21. And, indeed, we too much injure and disparage, not only the times we live in, but also, those of our Predecessours, crying out on the *vanitie of either*, when the

the Stoyicke tels vs, *hominum sunt ista, non temporum*; the *vanitie* is in the *man*, and not in the *Age*; or, if it were there, and the *vanitie* of all creatures within it, *man* woulde ingroffe it all; so, the same Saint Augustine, expounding the Apostles, *vanitati subiecta est creatura*, the creature is subiect vnto *vanitie*, Rom. 8. First, put's all *vanitie* into the creature, and then; *all creatures into man*, and that without the least *calumnie*, or, *injustice* (so he professes) *omnem creaturam in ipso homine, sine ulla calumnia cogitemus*, in his tract vpon the Romans, cap. 13. And, indeed, it was iust, that he who had the glory of all creatures, whil'st he stood cloathed in his *integritie*, should haue all their *frailtie*, too, when hee was disrob'd; and so it fell out at length; that hee that was the occasion of *all vanitie, man*, was all *vanitie* himselfe. There was *Verse 4.* a time, when he was but *like vnto it*, *Man is like vnto vanitie*, Psal. 144. now *He is vanitie it selfe*, 'tis his *essentiall*, and proper *qualitie*; not in part, or *resemblance only*, but, *altogether vanitie*; *man is altogether vanitie*. And what is that? *Totum hoc quod transit vanitas dicitur*. *Euerie transitoriness is a vanitie*; That which reside's not, we call *vaine*, because it *vanisheth*; so doth a *vapour*, we say, or a *smoake*, and *man* is both; and therefore a *vanitie*, and a *vanitie*; or, (if you please) once more, a *vanitie of vanities*; for that which the Septuagint read's so in their *υαναίσθις μετασωπίζεται*: Hierome, and others would haue read *ἀτμός ἀτμῶν*, *vapor sumi*, and, *aurea iesenis*, the vapour of a smoake, or, a thinne aire; Hebel, a *soone vanishing vapour*, as the breath of ones mouth, or nostrils; so Vines note's vpon the Father, in his *Aug. in cap. 3.*
Ro. cap. 53.
Aug. in Psal. 38.

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twentieth, *De Ciuitate Dei*, cap. 3. Tis true then, whatsoeuer vanishest, we call vanitie; and man, that vanisht vanitie; insomuch that hee seemes to bee a fraile creature, indeed; somewhat lesse then vanitie, or beyond it. And therefore our Prophet doth not only compare him to a shadow (which must as a shadow vanish) but to that shadow, when it declineth,

Psal. 109.23.

Psal. 102.11. and it seemes this is not enough neither, and therefore, *Psal. 102.12.* *Dies mei similes umbra declinata;* I am gone as a shadow declin'd. He is gone, and declin'd, not declining, as if his passage were rather conjectur'd then discern'd. And therefore, in Scripture, we seldome finde man's Age resembled to a shadow, but there is a fugit with it, *fugit velut umbra.* *Job. 14.12.* Hee flies as a shadow; fli's with a nimble wing; so nimblly, that sometimes Hee out-doe's the acutenesse of our sight; I beheld him (say's *David*) and hee was gone, I sought him, and hee was nowhere to be found; so also, *dies nostri, quasi umbra super terram, & nulla est mora,* *I. Chron. 29.15.* Our dayes are as a shadow vpon earth, and there is no stay; they passe along; nay, they fli; fli so swiftly, that they are gone, when we thinke them going, like a gasping coale, which in one Act, glare's, and dye's; or the rude salutations of fire and powder, which but meet, and part; touch, and consume. And,

Job 14.12.

Psal 37.37. indeed(if we but obserue) a shadow is not so proper a resemblance of our life, as of our death; or, rather, something betweene both. Tis an unequall mixture of light and darknesse; or rather, a light mask't, or wayl'd-up in darknesse, so that, the greater part must be obscuritie; and that resemble's death; what remayne's of light, is screen'd and intercepted, and so perfect

1Chron. 29.15.

look's but dimly towards life. Euerie shadow is an imperfect night, and every night, a metaphorical death. Sleep and Death haue beene long since call'd two sisters; and Night, the mother of them both. Moreover, as every shadow is an imperfect night, so every life is an imperfect death. The greater the shadow is, the nearer vnto night, and so is the life protract'd, vnto death. And therefore our Prophet knowing that his earthly Tent was a little wind-shooke, and obnoxious to daily ruine, wil haue his age emblem'd by a shadow that is declin'd, ad occasum vergens, & in tenebras evanescens, saith Musca. uis; hastning to darknesse, and the night; and that night, death. When the Sunne is in the Meridian, and the beames of it perpendicular to our bodies, shadowes change not suddenly, but when it begin's to decline to the fall, euery moment, almost, they vary; and therefore his dayes are *velut umbra inclinata, seu serotina, as an euening shadow which decline's with the Sunne, and so set's.* For, though shadowes appeare larger, when the Sunne is neere the fall, yet that greatness is not fau're from vanishing; vanitie (I should say) the vanitie in the text (here) man; whose honours and triumphs, at the height, and, in his best state, are but as shadowes at noone; and his dayes, but as shadowes neere the set; nay, not so hopefull, for they returne againe with the Sunne; but man once set, riseth not, till the Sunne and Heauens shall be no more. Job. 14. 12. And twere well that only the time of mans life were vanitie, but his actions in that time are a wilder vanitie then the other. The Poets signified so much, when they set in combustion all Greece and Asia for

*In Psal. 102.12.
& 109.23.*

Museu. ibid.

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for a gaudie Apple; and all *Troy* and *Greece*, for a faire *Curtizan*; two daintie trifles to cause such bloudie agitations in *States* and *Empires*. What, but *vanitie* could haue projected it? What but this, *omnimoda vanitas*, put it in execution? But, who knowes not, that most things arrive *mankind*, as they seeme, not as they are? As wee please to fancie them, not as they proue in their owne nature? And so wee are fool'd out of the *truth*, and *realtie* of things, by a vaine apprehension of what they are not; shewing one thing in the rinde, an external appearance, another, in the core and internall essence; *Sophistications*, *Impostures*, *Lies*. And therefore the Prophet complaines on the sonnes of men, that they lou'd *Vanitie*, and followed after *lies*, *Psal. 4.9.* not only because all worldly allurements yeeld no true contention, and felicitie, but because (in very deed) they tend either to equiuocation, or falsehood; a deceiueable falsehood (so the word *Cozab* signifie's) which is such a *lie*, as deceiue's mens expectations; and therefore that which in the twelfth *Psalme*, verse 3. We translate *deceitfull lips*, according to the *Hebrew*, is *false vanitie*, or *vaine falsehood*, the word *Shau* noting both *vanitie* of words, and deeds, and sometimes that which is false too. Hereupon the Prophet *Agur* amongst other petitions he preferr'd to his God, his principall desire was, that bee would remoue from him, *vanitie* and *lies*, *Pro. 30.8.* And commonly they go hand in hand; for, whatsoeuer is *vain* must be *false* too; Insomuch that under the word *vanitie*, a *lie* passe

Aynesworth.
in *Psal. 4.9.*

ses frequently in Scripture, or, at least in the *Expositio-* Vide Pinida &
tions
Baldac. in cap.
11. Job. 11.
on it: so in the eleuenth of Job, what the vul-
gar read's, *hominum vanitatem*, vanitie of men, Pag-
nine call's *homines mendaces*, and *Caietan*, *homines*
falsitatis, lying men, or, men of falsehood; and *Vata-* Pagn. Vatab.
caiet. in esp.
11. Job. 11.
blus, (vnwilling, as it seemes, to funder *vanitie* from
the *lie*) translate's both wayes, *Nosit Deus quam va-*
ni, & nequam homines. God knoweth how vaine
and false men are; And therefore in the 62. *Psal. 10.*
the Latine hath it, *Mendaces homines in stateris*, men
are lyes in the ballance; the English, thus, men are
vanitie in the ballance. And, indeed, the whole race
of mankind come's within the verge of these two
words; if they be of cheape and humble condi-
tion, they are call'd *Vanitie*; if, of a more climing,
high, and noble estate, a *lie*. *Men of low degree are*
vanitie, and *men of high degree are alye*, *Psal. 62. 9.* Aynsworthis
Psal. 62. 9.
A lie, or a vanitie? nay, lighter then both; so that
if they were laid in ballances together, they would
mount vp, sayes the text; *In ballances to mount vp,*
they together are lighter then vanitie; intimating, that *Psal. 62. 10.*
if all men were put together in one ballance, and this
vanitie and *lie*, in another, the ballances would *mount*
vp, and the *frailtie in mans side*. A prettie piece of
ayre, and *leuitie*, that *vanitie* should weigh downe;
or, *alie*; *childhood*, or *wantonnesse*, or *folly*, or *igno-*
rance, are not so light; nay, not the *leuitie* of all these,
woman.

The *Locust*, or the *Grashopper* (creatures of emp-
tiness and feare) are no greater slaves of the wind
then he. *Hee is tossed to and fro as the Grashopper*, and

*Aug. Inn. &
Trem. Psal. 30.
In imagine non
in umbra.*

*Aug. de Temp.
49. in cap. 3.*

Aug. ibid.

driven away as the Locust, Psal. 109. 23. Thus, his whole life is but a tossing, or a driving (types of instability, and trouble) and these in a vain way too; so our Psalmist, here; *He walke's in a vain Image* (as if his life were rather supposititious, and imaginarie, than a life indeed) and in this, he is at no peace, but he disquieteth himselfe in vain, or, (as some read it) in vanitie doth he make a stirre; And what is the issue of this vain tumult? *He heape's vp riches, and knowest not who shall gather them*, in the seventh verse of this Psalme. Of all earthly vanities this is the most superlatiue; the *omnimoda vanitas* in the Text, is not so vaine as this. *Conturbaris, o homo* (saith Augustine) *Vane conturbaris; quare?* *thesaurizas;* *cui?* *nescis.* A rare prouidence (no doubt) to treasure vp, I know not what, for I know not whom. The Scripture scarce afford's a fleeting attribute to flesh and bloud, but Riches haue a share in it. Men are call'd vanities, so are Riches, shadowes, so are Riches; nothing, so are Riches, Hearke, Mammonist, here is a vanitie, as well of Riches, as of men, and both these a shadow, and a nothing. But suppose thosel riches firme, and solid; what then? *Non infructuose conturbaris, sed vane conturbaris*, (sayes the Father) perchance the trouble is not so fruitlesse; but, 'tis as vaine; vaine? Why? *Thou knowest not who shall gather them;* and, if thou knowest not that, why doest thou heape them vp? or, if thou do'st, tell me, *for whom?* thy selfe dar'st thou say so, that art to die? thy issue, then? dar'st thou say so of those that shall? *Magna pietas!* *thesaurizas.*

Dauids Summons to the Graue.

31

saurizat pater filijs; imò, magna vanitas, thesaurizat moriturus, morituris; the Father, still, in his nine and fortieth Sermon, de Tropore.

But grant thy heapes inlarg'd; thy fortunes, prosperous; thy loynes, fruitfull, yet there is a *moth* and *gangreene* haunt's that estate that is purchased with too much *solicitude*, the heire of it, (oftentimes) subiect to a fit of *improuidence*, or *luxurie*, or *pride*, or *folly*, or else, that common feuer of *lust*, and *riot*; or (perchance) the *palsie* of a *die*, shake's out his posteritie into miserie, and want; and then *ille fluendo perdidit, quod tu laborando congregasti;* Aug. ut supra. what before was a *dropſie*, is now growne to a *conſumption*, thy baser *uarice*, to a *reproachfull penurie*; and what thou hast long fed on, with the *bread* of *carefulness*, is at last brought to the *bread* of *sorrow*, to the *leane cheeke*, the *hollow eyes*, and the *cleane teeth*; and hee that was before the obiect of thy wretchednes, and poore *anxietie*, is now, of another mans *Charitie*, and *remorse*; and then thou wilt acknowledge this *vane conturbaris*, too, that thou hast disquieted thy ſelfe in *vaine*, and to no purpose heaped vp riches, ſince thou knowest not who hath gathered them. But, ſuppoſe thy iſſue, both hopefull, and prouident, ſuch a one as will not only *preserue* thy treasure, but *inbaunce* it; yet oftentimes his *wine* is barren, and there are no *Oline plants about his table*; God doth ſhut vp the wombe, or ſo emasculate his loynes, that either the fruit of it is *abortive*, or none at all; or, if he haue any (as Bildad ſaid vnto Job) *the first borne of death shall devoure his strength*, and bring *Iob.18.13,14.*

He that by v-
fury and vniuft
gaine increa-
feth his sub-
ſtance, he ſhall
gather it for
him that will
pitrie the
poore.

Prou. 28.18.
Vide Ecclef. 2.
26.

Pſal.127.

The Royall Passing-Bell: or,

E. colf 5.4.

Iob 33.34.

Iob 15.33.

Vide Eccl. f. 4.8

bring him to the King of terrors, he shall shake off his unripe grape as the vine and cast off his flower as the Olive; and then the vane conturbaris comes here also; He hath disquieted himselfe in vaine, and heaped vp riches, and knowe's not who shall gather them.

Thus, Except the Lord build the house, they labour but in vaine that build it; Children are the heritage of the Lord, and the fruit of the wombe is his reward; others may plant, and water, but he givē's the increase; and where he giue's them as blessings (as oftentimes he doe's) they are as arrowes in the hand of the strong man, and happie is hee that hath his quiner full: but when they are giuen otherwise (as they are sometimes) as the whip and sword of a declining house

then they are as arrowes in the hand of the Almighty; arrowes that are sharpe, and keene, shot from a deadly hand, and a bow of steele; arrowes that sticke fast, and pierce the very ioynts and the marrow; the venome whereof drinkest up the spirits, the spirits of a Name and Family, when the light of it shall bee put out, and the sparkle of his fire shine no more. Who

Iob 7.

Iob 18.5.

a The crimes
here mencio-
n'd, were Aua-
rice, Oppressi-
on, Sacrilege;

which (spoken only in *communi*, and as a positive truth in *Divinitie*) the misprision, or prejudice of some did wire-draw and restraine too personally, and brought-home that to particular Families, which was intended only in generall, and at large. And therefore, if there bee any bosome so guiltie, as to entertaine them otherwise, I am sorrie for the Application: the Authour is innocent.

Dauids Summons to the Graue.

33

the Bodie, and the Fortunes with the name; so that the curse against the wicked man, runn's double; first, against his fortunes; they shall dry vp as a riuer, and shall vannish with noyse like a great thunder in vaine; next on his Issue; they shall not bring forth branches, but are as uncleane roots upon a hard rocke. Eccles.40.13,15. Here is a vane conturbaris, indeed; and not barely so, but, an infructuose conturbaris, also; not only a vaine axietie, but a fruitlesse; for, here is neither a thesaurizas, nor a congregabis; no Riches left that were heapt vp; or (if there bee) none to gather them.

Thus, they that sow vanitie shall reapre the winde; not a winde that shall lull and whistle them, but a winde that drue's and scatter's, scatters them, as the chaffe from the face of the whole earth. And though they grow mightie in possession, or name; so mightie, that in height they reach the very cloud's; yet God shall persecute them with his tempest, and make them afraid with his storme; at his presence, these cloudes shall be removed; and then, hailestones, and coales of fire. Or, though they aspire not so high, but climbe the mountaines only (though some mountaines (they say) kisse the cloudes, too) yet, tangit montes, & sumigabant, God shall touch those mountaines, and they shall smoake; and as they smoake, vanish, and vanishing, confessc *Tu solus altissimus super omnem terram.* Thou, O Lord, art aboye those mountaines, and not only aboue them, but all the World beside.

And I could wish that my words were altogether

at a:

The Royall Passing-Bell: or,

at randome here; and lookt not collaterally, both to the text and the occasion. Who see's not (and let me not be thought rough, or vncharitable, in that I say, who see's not) that in latter ages the Almighty's Besome hath beene here; and, in the circuite of a few yeares, swēpt away many braue Worthies of the name; and not only his Besome, but his Axe too, lopt off many a hopefull twig, and glorious branch; and now of late, strooke at the stemme, of the Family; and at a blow hewēd downe, one of the goodliest Cedars in all our Libanus. The very stones and walls speake so much; those vntimely Blackes, and these sorrowes. And yet (me thinke's) our sorowes are not as they shoulde bee; our Firre-trees bowle not that their Cedar is fall'n, neither are our Harpes (as yet) hung vpon the willowes; but wee can sing an Epithalamium, when we shoulde be sighth-
 of the extirpa-
 tion of it, and Almighties, and twere in our power to raise or e-
 stablish a name, when God seeme's to threaten the pulling downe. But (O thou altogether vanitie) looke vp to the Hils aboue, and to the Heavens aboue them; and there, to the maker of them both; who sit's in his great watch-tower, and obserue's all the passages of the sonnes of men; and not only obserue's them, but laugh's them to scorne; and, chiding our presumptuous and vaine designes, bidd's vs looke backe to the text here; where we may reade the storie of our wretchednesse, and so acknowledge, at length with our Prophet, that, *Thou, O God, hast made*
Hoc tu Romane our dayes as a span-long, and that our Age is as nothing
caneto.

before

Dauids Summons to the graue.

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before thee ; and surely every man in his best state is altogether vanitie.

I haue done now with the text, and shoulde begin with the occasion of it; the death of our Honourable Friend; but I was commanded only for a Sermon, not for a Panegyrick, that (I suppose) you might haue had (here) in a more keene and accurate discourse; mine (I confesse) like my grieves, heauie, and bedew'd. True sorrow is more heartie, then Rhetoricall; and not so fit for applause, as for a groane. Your fanning eloquence playe's to much with the tongue, and leau'e's the inward man vnseacht; but, my bosome is ingag'd here, and not my lips; and that is too full to be emptied in this span-long of an Auditorie; the world shall haue it in an impartiall Anniversarie: or, should I vent my respects, heere I could bee only your Remembrancer, not, your Informer.

The Country was not so much a stranger to his worth, but must acknowledge this truth with me; that hee was not guiltie of any peculiar sinne, either of greatnessse, or of youth; no lofty-ones, of arrogancy or scorne; no grinding-ones, of cruelty or oppression; no flaming-ones, of ryst, or of lust; no base-ones of anxiety, or solicitude; no lewd-ones, of prophanation or debauchment; no biting-ones, of rancour, or detraction; no creeping-ones, of insinuation, or popularitie; no painted-ones, of ceremony, or hypocrisie; but all his Actions went by the line, and the square; as if his life had beeene an exact Epitome both of moralitie, and Religion. There was

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Plin: Paneg.

Sen. Ep.73.

Idem Ibid.

was nothing mortall about him, but his Body, and that was too frayle a cabbonet for those rich eminences to lodge in, so that, as Plinie told his *Traian mortalitas magis finita est, quam vita* his life was not terminated, but his mortality; Goodnesse and vertue (which were his being) haue a kinde of *Divinitie* in them; and so, not mortall. *Bonus a Deo differt tantum tempore*, saith the Stoicke, Betweene God and a good man, there is no distinction but in time; nor in that neither, if he meane (as it seeme's he do's) a titularie God, not an essentiall; for, *nulla sine Deo mens bona*, there is no good minde without a God in it: and that's the reason (I thinke) great men were first cal'd Gods; for, greatness presupposeth some raritie and perfection in it, and where that is, there is a kind of God-head. And, if it were euer in greatnessse, it was heere; whether you take greatnessse for the name, or for the spirit; not, that hee was either haughtie or superciliouse, but of a temper, truly generous, and beroiche, and (what is aboue either) truly Christian. A fast friend, and a noble brother, A munificent and open-handed Master; and (what I know, and therefore speake, and speake that you should know, and so imitate) an uncorrupted Patron; no fire-brand in his Countrey, nor Mercor in his Church; a flash, and false-blaze in Religion, he was so farre from approuing, that hee loathed; neither was hee so benighted in his intellectualls, as to be led vp and downe in a peruerse ignorance and darknesse, by an *Ignis fatuus*; your vocall partie,

and tongue-denotion, and furione zeale, eu'en when hee was no more a dying man, but a Saint (and the words of dying Saints are *Oraculous to me*) hee both censur'd and disclaimd; wishing the walles of our Hierusalem built vp stronger in *Vnity* and *Peace*; and, a more temperate and discreet silence amongst the wayward Hot-spurres of our *Spirituall Mother*. And, indeed, this *Clamorous Sanctitie*, this affected dresse of holinesse, without, is not the right dresse. There is a Pro*u.30.12.*
 generation (saith the Prophet) that are pure in their owne eyes, and yet is not washed from their filthiness; the ragge, or the menstruall cloute, not so loathsome as some of these. Our bodies (you know) are call'd the Temples of the Holy Ghost; our heart, the Altar of that Temple; true deuotion, the fire of that Altar; sighes, and groanes, and sobs, the sacrifice for that fire; These cast vp the acceptable odour; these, only these, the sweet incense in the nostrils of the Almighty. The *Hecatombe*, and outward pompe of sacrifice, hath too much of the beast in it, the many-headed beast, the multitude; that, within, is of the spirit; and that of the spirit, is the true Child's of God; And this our noble friend had, without glasse or varnish, his life a recollected Christianitie; his sicknesse, a penitent humiliacion; and his death, an vnbattered assurance of his richer estate in glory; Insomuch, that I knew not, whether I might enuie, or admire, that God had bestowed such a plentifull mortification, on a Secular condition; and left *Diminicie*, so barren. No Viper in his bosome; nor Vulture at his heart; no convulsion or gripe of

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Conscience; no pang of the inward man (so he confess'd to me) for the reigne of any darling sinne. And (indeed) his priuate meditations, groanes, soliloquies, pensiuie elevations of eyes, and spirit, rapture's full of sublimitie, and contemplation (such as the heart could only ejaculate, and not the tongue) undaunted resolutions and defiance of death, and all her terrors, spake him glorified, before hee died. And thus, having made a full peace with God, and with the world, he sang his *Nunc dimittis*, and made a willing surrender of his Soule into the hands of his Redeemer; where hee hath now his Palme and white Robe, his Pennie of true happynesse, and Crowne of everlasting glorie; to which God bring vs, with him, for Iesus Christ his sake. Amen.

Gloria in Excelsis Deo.



FINIS.

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